THE PRINCIPLES OF Holy Christian Religion: OR, The *Catechism* of the Church of *England* Paraphrased.

1471 de 6

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The Third Edition enlarged.

Let us hold fast the profession of our faith without wavering, Heb. 10. 23.

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The Preface.

Touching the neceſſity *of* Catechizing: *the* authority, uſefulneſs, *and* General Heads of our Church Catechiſm.

AS all *tender conſcienc't men* do ſadly lament the manifold *Sects*, *diviſions*, and various opinions in *Religion* amongſt us: ſo all *wiſe* and *prudent* perſons do withal conſider and obſerve the *cauſes* thereof: that ſuch diſorders and confuſions may be remedied and prevented.

And the greateſt cauſe of ſo much giddineſs in the mindes of men, why ſo many *waver like a wave of the Sea, driven to & fro with* Jam. 1. 6.

every winde of Doctrine, and toſſed, is for want of a good bottome, or ſure foundation to ſtand upon; which conſiſts in being wel *Catechiz'd*, or throughly inſtructed in the principles of the holy and true Religion.

There is no want of *Preaching* or *Hearing Sermons*, nor can this be the ſource and original of ſo much inconſtancy in Religion, (it may be the cauſe of *ignorance*, but not of *error*.) ſince we ſee by experience, that the moſt *fickle* & *giddy people*, are commonly the moſt eager *hearers* of many Sermons, and ſeveral Preachers: and what's the reaſon? but that ſuch Sermons as men ordinarily hear, being not firſt well *Catechized*, render their mindes like a *ſhip* without *ballaſt*, which cannot keep a ſteady courſe, but toſſes, rolls, and tumbles, and is by every guſt of winde overthrown.

For *Preaching* without *Catechizing*, firſt, is as if a man ſhould go about to build a *houſe* without a *foundation*, which can prove no other, but ſome *Caſtle in the air*; or as if we ſhould think to be *perfect men*, and never paſs through the ſtate of *infancy* and *youth*: or as if *ſucking Infants* in ſtead of *milk* ſhould feed upon *ſtrong fleſh*, and this too often *raw*, and *indigeſted* alſo. 1 Cor. 3. 2. Heb. 5 12, 13.

Hence it comes to paſs, that there are ſo many, 1. Upon whom that Prophetie of *Iſaiah* is fulfilled, *By hearing ye ſhall hear and not underſtand, and by ſeeing ye ſhall ſee and not perceive*: and that of S. *Paul* alſo, *Ever learning, and never able to come to the knowledge of the Truth.* Mat. 13. 14. 2 Tim. 3. 7

Hence 2. So many become *wiſe in their own conceits*, who really are but *fools* in the *knowledge* of ſaving truth, *who wax vain in* Prov. 26. 11. Prov. 26. 12. Rom. 1. 21 22.

their imaginations, and their fooliſh hearts are darkned, through the glimmerings of conceited knowledge: who will take upon them to talk of this, and that point of Religion, argue againſt ſuch, and ſuch doctrines and practiſes of the Church, and yet *underſtand nothing of what they ſay, or whereof they affirm.*

Hence 3. It is, that the holy Word of God, which is in it ſelf rightly underſtood the *pure fountain* of *truth*, is made by many *unchatechized*, unprincipled men now a days, the *very ſink of errors*, being miſinterpreted and miſapplied to the maintenance of falſe opinions, and even *doctrines of Devils.*

Whereas undoubtedly, were there a ſure foundation laid in the true, and thorough underſtanding of the *principles of Chriſtianity*, there could not be poſſibly

ſibly either ſo much *ignorance* & blindneſs beſotting the mindes of men, ſo much *giddineſs* and wavering in Religion, or ſo much *abuſe* and *wreſting* of holy Scriptures to the ruine of ſouls: for holding faſt the *foundation*, the minde of man, *like a houſe built upon a rock*, ſtands firm againſt the ſhock of every temptation, and is *not toſſed to and fro with every winde of doctrine by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive.* Mat. 7. 24. Epheſ. 4. 14.

For the practiſe therefore of this duty of *Catechizing*, we have many both *commands* and *examples* in holy Scriptures: ſee amongſt many others, *Gen.* 18. 19. *Deut.* 6. 6, 7. *Pſal.* 34. 11. & *Pſal.* 78. from the 1. to the 8. *verſe.* *Prov.* 22. 6. 2 *Tim.* 2. 14, 15.

The great *neceſſity* and *uſefulneſs* of being well *Catechized*, being thus apparent, and by all Sect. 2.

wiſe and knowing men conſidered, hath occaſioned the penning and printing of ſeveral *Catechiſms*: many of which, though they may be good in themſelves, & uſeful in their kinde, yet none of them are to be ranked with, or to be eſteemed of equal authority and uſefulneſs with our *Church Catechiſm*: becauſe,

1. 'Tis not of *private* but *publick* authority, and conſequently to be preferred before all others, as much as the *Laws* and *Statutes* of a *National Councel*, before the conceptions and dictates of *private perſons*.

Epheſ. 4. 13. 2. For the maintenance of *unity in the Faith*, 'tis neceſſary that there ſhould be one common *form of ſound words*, which all ſhould *hold faſt*, and ſtick cloſe unto; that as we are all members of *one Church*, (or ſhould be ſo at leaſt-wiſe) ſo we ſhould

2 Tim. 1. 13.

all

all ſtand upon *one ground*, be built upon *one foundation*, and ſteer our courſe towards the land of Promiſe in *one* and the ſame *bottome*.

3. There is no other Catechiſm can be more exact and compleat, more beneficial and uſeful, then this of our *Church*, which wil appear by conſidering the order, & *general heads* thereof.

And firſt to prevent the general objection which is made both againſt this and all other *Catechiſms*; 'tis confeſſed, That the holy Word of God, or the inſpired writings of the Prophets, and Apoſtles, are the ground and foundation all holy and true Religion is built upon: Epheſ. 2. 20. *We are built upon the foundation of the Prophets and Apoſtles*, &c. *Sect.* 3.

But becauſe the holy Scriptures are both *ſpacious* and *difficult*, containing many things, ſome

ſome more, ſome leſs neceſſary to ſalvation, and theſe both intermixedly and diverſly delivered, here and there reſperſed in ſeveral books and chapters, and expreſſed both by way of *command* and *counſel*, of *exhortation* and *admonition*, of *promiſe* and *threatning*, of *hiſtory* and *example*, under many *Metaphors*, *Types*, and *Allegories*, which render them both hard to be underſtood aright, and as hard to be rightly diſtinguiſhed, and reduc'd to their ſeveral heads, for the more clear underſtanding, and firm memory thereof; therefore it ſeemed good to the wiſdome of the *antient Fathers* of the Church, to reduce the pith, ſumme, and marrow of all ſaving Doctrine contained in the Scriptures under ſo many ſeveral ways of expreſſion, to four ſeveral heads, *viz.* 1. *The Apoſtles Creed.* 2. *The*

10. *Commandements.* 3. *The Lords Prayer.* 4. *The Doctrine of the Sacraments.* To one of which four general heads, all that the whole Book of God contains abſolutely neceſſary to ſalvation, is reducible: For,

1. All that we are bound to *believe*, in general and in the groſs, is ſumm'd up in twelve Articles by the Apoſtles, or Apoſtolical men, and is commonly known by the name of *The Apoſtles Creed*, and that's *the object of our Faith*, and a little *breviary* or ſumme of the *Goſpel*.

2. All that we are bound to *practiſe* and *obey*, is commanded in the 10. *Commandements*, and that's *the Rule of our Life*, and the *Epitome* of the *Law*.

And theſe are the two parts of holy Religion, *Faith* and *Obediente*; *Faith*, wich the *Goſpel* requires; and *Obedience*, which the

the *Law* exacts: which *Obedience* is alſo called *Charity*, or *Love*; *For Love is the fulfilling of the Law*: therefore S. *Paul* reduceth all Religion to *Faith* and *Love*, Gal. 5. 6. 2 Tim. 1. 13.

Rom. 12. 20.

But becauſe we can neither *believe* nor *do* any thing as we ought, without the Divine grace aſſiſting us thereunto; therefore God hath ordained and commanded unto us, the uſe of *Prayer*, and of the *Sacraments*, as the means and conveyances of his Graces into our ſouls, to enable us both to *believe* in him, & alſo to *love* and *obey* him in a manner holy and acceptable unto him.

Phil. 2, 13.

3. Therefore the next general head of Catechiſm, is *the Lords Prayer*, as the ſumme, pattern, and perfection of all Prayer and Devotion.

4. And the fourth and laſt head, is the Doctrine and uſe of

of the *Sacraments*: the ground and reaſon whereof is briefly this: All thoſe things which concern the good of our *ſouls*, are according to the nature of the ſoul, *ſpiritual*, *divine*, and *inviſible*, and ſo are not eaſily conceived by our frail underſtanddings, which apprehend not, but by organs of ſenſe; therefore God hath been pleaſed mercifully to ordain certain outward *viſible elements*, to ſignifie and ſeal his inward *inviſible graces* unto our ſouls, and to be pledges to aſſure us thereof: and theſe are *Baptiſm*, and *the Lords Supper*.

And upon theſe four general heads, all the ſeveral queſtions in the Catechiſm beſides, do depend; either 1. By way of introduction, ſhewing when, by whom, after what manner, and by what means we became Chriſti-

Chriſtian: with the great benefits and general duties of Chriſtianity, and our obligation hereunto by *ſolemn vow* and *promiſe*, when we were *Baptized*: Or 2. for the connecting and joyning of theſe generals together by a fit method for memories ſake: Or 3. for the more clear and full underſtanding of each of them; as will further appear in the ſeveral Queſtions and Anſwers enſuing.

Open mine eyes O Lord, and enlighten my minde, that I may both ſee and rightly underſtand the wondrous things of thy Law, and carefully frame my heart, and all the actions of my life thereafter, through Jeſus Chriſt our Lord, Amen.

THE

THE PRINCIPLES OF Holy Christian Religion; OR The *Catechism* of the Church of *England* Paraphrased.

The Introduction.

1. *Question.*

BEcause your *Name* is the badge and cognizance of that holy Christian Religion you profess, therefore 'tis first demanded of you,

What is your name?

Answer.

R. T. W.

2 *Question.*

And since together with your

Name you received Christianity, 'tis therefore secondly askt,

* Who gave this name? *

Answ.

* * My Godfathers and Godmothers in my Baptism, wherein I was made a *Christian*, and therefore it is called my *Christian name.*

3. *Quest.*

What happiness or benefit is it unto you to be baptized and become Christian?

Answ.

I am thereby made 1. A member of Christ, 2. A childe of God, 3. An heir of the Kingdome of heaven: or more fully thus:

Psal. 51. 5. Ephes. 2. 3. Rom. 5. 12. Joh. 3. 5. 1 Cor. 12. 3. Rom. 6. 7. Gal. 3. 27. Acts 22. 16. Tit. 3. 6, 7.

Whereas I was *born in sin*, and am by nature the *childe of wrath*, and heir of *Death*, and *Hell*; by being *born again of water*, and of the *Holy Ghost* in Baptisme: I am not only 1. ingraffed into *Christ's* Mystical body, the *Church*; but am also 2. reconciled unto *God* through *Christ*, and made his childe by *Adoption*, and *Grace*; and not only

ly a *childe*, but also 3. and *Heir*, even an *Heir of God*, and *joynt-heir* with *Christ* of the Kingdome of heaven.

4. *Quest.*

Are these great Blessings conferr'd upon you through Baptism, absolutely, or upon condition only?

Answ.

Upon condition, that I do observe and keep that promise and vow which was made in my name, being baptized. Mark 16.16. Acts 8.37. & 2. 38.

5. *Quest.*

What did your Godfathers and Godmothers then promise and vow for you?

Answ.

They did promise and vow three things in my name: 1. That I should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. 2. That I should believe all the Articles of the Christian faith. 3. That I should keep Gods holy will and commandements, and Luk. 1. 74, 75.

walk in the ſame all the dayes of my life.

6. Queſt.

Doſt not thou think that thou art bound both to believe, and to do what they have promiſed for the.

Anſw.

Yes verily I do believe it to be my bounden duty: and by Gods help I will perform the ſame: And I heartily thank our heavenly Father, who through Baptiſm hath called me to this ſtate of ſalvation through Jeſus Chriſt our Saviour. And I pray God to giue me his grace, that I may continue in the ſame to my liues end: carefully obſerving this vow of my Baptiſme, which is the general duty of every Chriſtian.

Acts 2. 19.

7. Queſt.

What is the meaning of the firſt part of your Chriſtian duty, or vow in Baptiſm?

Anſw.

By promiſing to *forſake the Devil and all, &c.* I do oblige my

Eph. 6. 10, &c.

my ſelf to reſiſt, and manfully to *fight* under the *banners of Chriſt* againſt all temptations, whether ariſing from the *Devil*, the *world*, or the *fleſh*, and not ſuffer my ſelf to be *vanquiſhed* by them, and be *led captive* to the ſervice of ſin. 1 Tim. 1, 18, 19. & 6. 12. John 8. 34.

And this is that which is alſo call'd *Repentance from dead works*, Heb. 6. 1. where 'tis remembred as the firſt of the *principles* of the *Doctrines of Chriſt*, becauſe I muſt forſake the ſervice of ſin, and all temptations leading thereunto, before I can truly ſerve God, or receive any benefit by the means of Grace. Acts 26. 18. Eph. 4. 22, &c. 1 Pet. 2. 1, &c. Heb. 12. 1, 2.

O *God which art the Author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedome; defend me thy humble ſervant in all aſſaults*

of my ghoſtly enemies, the world, the fleſh and the Devil: that I ſurely truſting in thy defence, may not fear the power of any ſuch adverſaries, through the might of Jeſus Chriſt our Lord.

CHAP.

CHAP. I.

Of the Creed.

Queſt.

WHat is the ſecond part of that promiſe you made when you were baptiz'd?

Anſw.

To believe all the Articles of the Chriſtian faith: that is, all thoſe chief heads of Doctrine which Chriſt commanded and taught, as alſo what himſelf did for our example, and ſuffered for our ſalvation. Acts 1.1.

Queſt.

What is the ſumme of them?

Anſw.

The Apoſtles Creed.

Queſt.

What mean you by a *Creed*?

Anſw.

A Creed is as much as *Belief*: And it is a brief Summary of all the chief heads of Religion, which we are bound to believe as

neceſſary to everlaſting ſalvation.

Queſt.

Why do you call it the *Apoſtles Creed?*

Anſw.

Becauſe 1. it contains the ſumme of that Doctrine which the *Apoſtles* preached. 2. It was compiled either by the *Apoſtles* themſelves, or *Apoſtolical* men: and it conſiſts alſo of 12. Articles according to the number of the 12. Apoſtles.

Queſt.

Rehearſe the Articles of your Beleef diſtinctly.

Anſw.

1. I believe in God the Father Almighty, maker of heaven and earth:

2. And in Jeſus Chriſt his only Son our Lord,

3. Which was conceived by the Holy Ghoſt, born of the Virgin Mary,

4. Suffered under Pontius Pilate, was crucified, dead and buried,

5. He deſcended into hell, the third day he roſe again from the dead,

6. He

6. He aſcended into heaven and ſitteth on the right hand of God the Father Almighty:

7. From thence he ſhall come to judge the quick and the dead.

8. I believe in the Holy Ghoſt,

9. The holy Catholick Church, the Communion of Saints,

10. The forgiveneſs of ſins,

11. The Reſurrection of the body,

12. And the life everlaſting, Amen.

Queſt.

What do you chiefly learn to believe in theſe Articles?

Anſw.

Hence I learn to believe in that only true God, who being one in *eſſence*, is three in *ſubſiſtence*: Deut. 6. 4. Mar. 12. 29. 1 John 5. 7.

1. God the Father, who hath made me and all the world: Mal. 2. 10. 1 Cor. 8. 6.

2. God the Son, who hath redeemed me and all mankinde: * 1 Tim. 2. 5. Rev. 5. 9. *

3. God the Holy Ghoſt, who hath ſanctified me and all the elect people of God: which divides this *Creed* into *three general parts*, according to the number of theſe Ephes. 4. 30. Rom. 15. 16.

three

three *Perſons* of the *Godhead*.

Queſt.

What does the *firſt* general part of your Creed concern?

Anſw.

God the Father, who by his *Almightineſs* of nothing hath *made* all things, both the *Heavens* and the *Earth*, and all that is contained therein: and by the ſame his power does ſtill *ſuſtain* and *govern* all things: which is the ſumme, and meaning of the firſt Article.

Artic. 1. Gen.1.1. Col.1.16. Heb.11.3. Pſal.36.5,6. Mat.6.26.& 10.29,30.

Queſt.

What uſe are you to make of this?

Anſw.

That I am therefore bound to ſerve, and worſhip him, and obey his Laws, as being the great *Lord* and *Father of all*, from whom I have received all that I *am*, and all that I have in the world.

Mal.1.6. Dan. 5.23. Rev.4. 11.&5.12,13. Deut.32.18. Acts 17.24, 25,26,27,28. Deut.10.12, 13,14.

Queſt.

What do's the *ſecond* general part of your Creed concern?

Anſw.

God the Son, and the *Redemption* of mankinde by him from ſin and death.

Gal.3.13. Luk.1.68,69, 74.

Queſt.

Queſt.

By What means and titles is he known?

Anſw.

He is firſt called *Jeſus*, which ſignifies *Salvation*: 2. *Chriſt*, which ſignifies *Anointed*, and denotes his threefold office of *King*, *Prieſt*, and *Prophet*: 3. *The only Son of God*, *viz.* by eternal generation: 4. *Our Lord*, in that he hath *bought* and *redeemed* us, and hath the ſole *power* over us. *Artic.* 2. Mat. 1. 21. Act. 10. 38. Rev. 1. 5. Heb. 6. 20. & 12. 24. Act. 3. 22, 23. Luk. 1. 32. Joh. 8. 56, 57, 58. 1 Cor. 6. 20. Acts 2. 3. Mat. 28. 18. 1 Cor. 8. 6.

Queſt.

What do you believe that he *did* and *ſuffered* to redeem you?

Anſw.

I do believe that he came down from heaven, and was by the power of the *Holy Ghoſt* after a wonderful manner *conceived* and made *man*, in the ſanctified Womb of the bleſſed *Virgin Mary*; That he was *born* of her; that he *lived* a moſt holy life, and by his *doctrine* and *example* guided and directed us in the way to heaven. *Artic.* 3. Joh. 16. 28. Luk. 1. 35, 31. Gal. 4. 4. Luk. 2. 7. Joh. 8. 46. Tit. 2. 11, 12.

That he *ſuffered* for our ſins many grievous and bitter things *Artic.* 4. 1 Pet. 2. 21. & 3. 18. & 4. 1.

under

Mat.27.26. *under Pontius Pilate*, the Governor of *Judea*; that he was by his command *crucified*, or the ſeveral parts of his body were ſtretched out upon the croſs as upon a rack, and nailed thereunto, to his unſpeakable torment, untill through the violence of his pangs he gave up the ghoſt, and being *dead*, was alſo *buried*, to manifeſt the reality, and truth of his death.

Mat.27.50, 60. Phil.2.8. 1 Cor.15.3,4.

Artic. 5. That *he deſcended into hell*, vanquiſhing both the firſt and ſecond death, and him who had the power of death, that is the Devil, and all the ſpirits, and powers of darkneſs. That *he roſe again the third day*, thereby declaring his victory over death, and over all our ghoſtly enemies.

Ephes.4.10. Col.2.15. Heb. 2. 14. Rev. 1. 18. & 20. 14. Pſal. 16. 16. Acts 10. 40. & 5. 30. Rom. 14. 9. Col. 1. 18.

Artic. 6. That having accompliſhed the great work of our Redemption, he again *aſcended into heaven*, from whence he came down: That *he ſitteth at the right hand of God*: reigneth as *King* over all, and intercedes for all them that call upon God in his name. And

Luke 24. 51. Act. 1. 9. Eph. 4. 8, &c. Heb. 6 20. Mar. 16. 19. Col. 3. 1. Phil. 2, 9, &c. Rom. 8, 34. & 7. 27.

And that *he shall come again at the last day to judge the quick and the dead*, and render to all men according to their works. *Artic.* 7. Mat. 25. 31, 1 &c. 1 Thes. 4. 16, 17. 2 Tim. 4. 1. Rev. 1. 7. Psal. 62. 12. Mat. 16. 27. Rom. 2. 6 Rev. 22. 22

Quest.

What use are you to make of this second part of your Creed?

Answ.

That I therefore put my trust only in the *mercies* of God through the *merits* of *Christ*, for whatever concerns the good either of body or soul. That I repent me truly of all my *sins*, which were the cause of my *Saviours sufferings*. That I obey his *Doctrine*, and follow his *example*, as the *way* to *heaven*. That I *seek* those things which *are above*, where *Christ sitteth* on the right hand of *God*: and by *perseverance* in all *good works*, wait for the coming of my Lord to Judgement. Psal. 2. 12. & 34. 8. & 44. 6. Rom. 8. 32. Act. 2. 38 & 3. 19. 27. 30. Mat. 9. 13. Tit. 2. 14. 1 Cor. 15. 3. Mat. 11. 29. Joh. 15. 10. 1 Pet. 2. 21. Col. 3. 1, Luke 21. 34, &c. Tit. 2. 11, 12. 13. Mat. 24. 42, &c.

Quest.

What does the *third* general part of your Creed concern?

Answ.

God the Holy Ghost, and his *sanctification* of me, and of all Gods people *Artic.* 8. Rom. 15. 16.

2 Theſ. 2. 13. 1 Cor. 12. 4, 7, &c. Gal. 5, 22, &c.

people, by his Gifts and Graces, to the ſacred ſervice of God, and of our Saviour *Jeſus Chriſt.*

Queſt.

In whom is this work of *ſanctification* wrought?

Anſw.

Artic. 9. 1 Tim. 3. 15. Heb 2. 12. Epheſ. 5. 27. Pſal. 2. 8. Mat. 28. ult.

In all the faithful and elect people of God, call'd *the Holy Catholick Church*: *Holy*, becauſe ſanctified by the Holy Ghoſt; and *Catholick*, that is, univerſal, diffuſed and ſpread over the face of the whole earth.

Queſt.

How is this Sanctification wrought by the Holy Ghoſt upon the *Church*, or people of Chriſt.

Anſw.

It is begun in this life by *the communion of Saints*, and *remiſſion of ſins*: and it ſhall be perfected hereafter at the *Reſurrection of the Body*, in *life everlaſting*.

Queſt.

What do you mean by the *communion of Saints*?

Anſw.

Anſw.

I do profeſs to believe, that all true members of Chriſts *holy Catholick Church*, by the ſecret impreſſions of the *Holy Ghoſt*, have both *union* and *communion* with *Chriſt*, who is our *head*, by *faith*, & alſo one with another the *members* of *Chriſt*, by *charity*. Joh. 17. 21. Epheſ. 4. 13. & 6. 18. Phil. 1. 27. & 2. 4. Rom. 16. 16. 17. 1 Joh. 1. 3. 1 Pet. 1. 22.

Queſt.

What do you mean by *remiſſion of ſins*?

Anſw.

I do believe that there is both for me and for all other good Chriſtians, pardon and forgiveneſs of all our ſins to be obtained by the *mercies* of *God*, through the *merits* of *Chriſt* our Saviour: we ſincerely performing the conditions of a lively *faith*, and true *Repentance* thereunto required. *Artic* 10. Act. 2. 38. & 13. 38. Joh. 20. 23. Mark 16. 16. Joh. 3. 16. 2 Cor. 5. 21. 1 Joh. 1. 7, &c.

Queſt.

What do you mean by *the Reſurrection of the body*?

Anſw.

I do believe that this *body* of mine, and the *bodies* of all men, though they be diſſolved by death *Artic.* 11. 1 Cor. 15. 29. &c.

Joh 5.29.& 6. 39. & 11. 24,25. Mat. 25. 16, &c.

death into duſt and aſhes, yet ſhall be again *raiſed* out of the duſt of death, and rejoyned to our immortal *ſouls*, that ſo we may receive according to our deeds done in the *body*, whether they be *good*, or whether they be *evil*.

Queſt.

What do you mean by *life everlaſting*? *Anſw.*

Artic. 12.

I do believe that when we ſhall be raiſed up at the laſt day, we

1 Theſ. 4. 17. Rev. 21. 4. Joh. 5. 29.

ſhall never *die* any more, but *live* for ever, either in *endleſs joys*, if we have done *well*, or in *endleſs torments*, if our deeds have been *evil*.

Queſt.

What uſe are you to make of this part of your Creed?

Anſw.

Epheſ. 4. 3. 1 Theſ. 5. 19. Heb. 10. 24, 25 Gal. 5. 6. 1 Cor. 13. 13. 1 Joh. 3. 23. & 1. 7. & 2. 1, 2. Col. 3. 3, 4, &c.

That I do not *grieve Gods holy Spirit* by my ſins, nor hinder his work of *Sanctification* upon my ſoul, by reſiſting his *good motions*, and incitements to holineſs of life. That I continue a faithful, and true *Member* of Chriſts myſtical body, the *Church*, both by

a

a true and lively *faith* in *Chriſt*, and an univerſal unfeigned *charity* towards all *Chriſtians*. That I truſt not in my own *righteouſneſs*, but relie on the *merits* of *Chriſt* only for the pardon of my ſins, truly *repenting* of all my miſdoings, & for ever abjuring and forſaking the ſame: Denying *ungodlineſs*, and *worldly luſts*, and *living ſoberly, righteouſly and godly in this preſent world*, as looking for the *Reſurrection* of the dead, and the *life* of the world to come. Tit. 2. 11, &c. Phil. 3. 20.

Queſt.

Why do you conclude with *Amen*?

Anſw.

I do hereby acknowledge, and ratifie with my ſtedfaſt belief the undoubted *Truth*, and *certainty* of this *Creed* in general, and of every *Article* thereof in particular, ſecretly wiſhing, and humbly praying, that through the ſtedfaſtneſs of this *faith* I may evermore be defended from all adverſity, and be preſerved in the way of eternal ſalvation, even from God the

Father, through God the *Son*, and by God the *Holy Ghoſt*; *to whom be glory for ever. Amen.*

I Believe, Lord help my unbelief: & evermore preſerve thy ſervant in the unity of the true faith: Grant me with the heart to believe unto righteouſneſs of life, that I may in the end obtain the end of my faith, which is the ſalvation of my ſoul, through Jeſus Chriſt our Lord. Amen.

CHAP. II.

Of the Commandements.

Queſt.

WHat is the *third* part of your vow in *Baptiſme*?

Anſw.

Luke 1.75. Levit.18.5. Ezek.20,11. *To keep Gods holy will and Commandements, and to walk in the ſame all the days of my life:* & it is but juſt, and reaſonable that I ſhould do what God hath *commanded* me in this life, if I will obtain what he hath

Mat.19.17. Luk.10.25,26 Rev.22.24.

hath *promiſed* me in the life to come: *If thou wilt enter into life, keep the Commandements.*

Queſt.

What are theſe *Commandements* God hath *enjoyned*, and you have *promiſed* to obſerve and keep?

Anſw.

The ſame which God ſpake in the 20. chapter of Exodus, ſaying. I am the Lord thy God, which brought thee out of the land of Egypt, out of the houſe of bondage: which is the Preface, ſhewing *Gods right* to *command*, and *our obligation* to *obey*. Lev. 18. 5. Pſal. 105. — 95. Iſa. 42. 8. Deut. 27. 9, 10 & 30. 20. Joh. 14. 15. 1 Joh. 2, 4, 5.

Queſt.

Are the *Commandements* of God under the Goſpel, *the ſame* they were under the Law?

Anſw.

They are the ſame for *ſubſtance*, for God is the ſame God for ever, and changeth not: they differ only in *ceremonies*, and the *manner* of diſpenſation. Mat. 5. 17, 18, 19. Mal. 3. 6. Jam. 1. 17. Luke 16. 17. Jam. 2. 8.

Queſt.

In what *particular* reſpects do they differ?

Anſw.

Col.2.16,17. Exod.34.33. 2 Cor.3 13, 14,15,16. Under the *Law* the commands of God were more clog'd with *ceremonies*, more *dark* and *obſcure*, & not ſo fully underſtood, as to the ſpiritual ſenſe and meaning of them. But as *Chriſt* under the *Goſpel* hath delivered them.

Mat.11.29.& 23.4.Act.15. 10.Gal.4.3,4, 5.Heb.9.10. 1. They are freed from the burden of manifold *ceremonial rites*, which were *figurative* and *typical*.

Mat.5.21,22, 27,28. Joh.6.63. Rom.7.6. Heb.4.12. 2. They are more *clear*, perſpicuous and intelligible, and this not ſo much in the *letter*, as in the *ſpirit* and life of the Law, as it reacheth to the very *heart*, and the thoughts and deſires thereof.

2 Cor.1.2. &6.18.&7.1. Heb.11.40.& 8.6.1 Tim.4.8. Heb.4.8,9. 3. The promiſes under the *Goſpel* to thoſe that ſhall be obedient to Gods commands, are *greater* and more full, or at leaſt more *clear* then under the *Law*.

Jer.31.31.& Heb.8. Joel 2. 28.& Act. 2. Joh.1.16,17. Jam.4.6. 4. More grace is communicated to us *Chriſtians* under the *Goſpel* for the obſervation of Gods commands, then was given to the *Jews* under the *Law*.

Queſt.

How many Commandements are there?

Anſw.

Answ.

The words God himself delivered on Mount Sinai consist of Ten *Commandements*: and the text saith *he added no more*: because all that is through the whole Word of God enjoyned besides, may in some respects or other be reduced to one of these *ten words* of command. Deut 5.22. Mat.22.40. Rom.13.9,10

Quest.

What general rules are to be observed to understand the full meaning of each commandement?

Answ.

Two most especially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*: and where any sin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *sins forbidden*, the *means* conducing thereunto are commanded, and forbidden also.

Quest.

What is the first of these ten Commandements?

Answer.

Thou shalt have none other Gods before me.

Queſt.

What is herein commanded, and what forbidden you?

Anſw.

Prov. 3. 6. 1 Chro. 28. 9. Deut. 6. 13, 14. & 10. 12, 20. Mat. 4. 10, Deut. 6. 4, 5. Joh. 14. 15. Rom. 10. 4. Pſal. 32. 6. & 51. 50. ult.

1. I am herein commanded to *acknowledge* the God of *Iſrael* for the *only true God*, and accordingly to *ſerve* and worſhip him as God, *viz.* To *believe* in him, to put my whole *truſt* in him, to *fear* him, & to *love* him above all: and to expreſs my inward *faith*, *hope*, and *love* towards him by the reverent performance of all *external acts* of divine worſhip commanded by him, & moſt eſpecially by my dayly *prayers* unto him, & *praiſes* of him.

Exod. 24. 14. Deut. 6. 14. Iſa. 42. 8. & 48. 11. Mat. 6. 24. Rom. 1. 25. Revel. 22. 9.

2. I am *forbidden* to acknowledge any other *god* beſides him, or to pay any ſuch divine worſhip to any other, neither yet to prefer the love and ſervice of any creature before the love and ſervice of my *Creator*, who is God bleſſed for ever.

Queſt.

What is the ſecond Commandement?

Anſw.

Quest.

What is herein commanded, and what forbidden? *Answ.*

1. I am commanded in *general* to dedicate every day of my life a *spiritual Sabbath* unto God, that is, a rest from sin and vacancy to his service: and in *particular* that I devote every *seventh day*, or *one day* in *seven*, to the publick and solemn worship of God, with the rest of his Church and people. Col. 2. 16, 17. 1 Pet 2. 5. Heb. 4. 10. Exod. 31. 15. & 35. 2. Luk 23. 56. Heb. 10. 25.

2. I am forbidden on this day, either my self to do, or suffer any I have command over to do any *servile work*, but what is of *necessity* or *charity*, that so I may the better attend the service of God both publick and private. Exod. 31. 14. & 34. 21. Jer. 17. 21, &c. Deut. 5. 14. Mat. 12. 10, 11, 12, 13.

And the reason is given, because the Lord after six dayes labour in the work of the *Creation*, rested on the *seventh*: called therefore the *Sabbath*, which signifies *rest*: the commemoration whereof we christians observe on the *first day* of the week, which is *Sunday*, because our blessed Lord arose on that Gen. 2. 2, 3. Exod 31. 17. Heb. 4. 4. Mat. 28. 1. Joh. 20. 19. Rev. 1. 10.

that day from death to life, and perfected thereby the great work of our *Redemption*.

Quest.

What is the fifth Commandement? *Answ.*

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

Quest.

What is herein commanded, and what forbidden?

Answ.

1. I am commanded in *general* to give *honour* to whom honour is due, and to have respect to all my *Superiors*, whether in *age*, *quality*, or *condition*: more *particularly* to reverence and obey my natural *Parents* in all their just and lawful domestick commands: to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custome*, and *honour*: to obey also all *civil Masters*, and all my *spiritual Governors*, *Pastors*, and *Teachers*, according to their several respective interests and authority over me. 2. I

Rom. 13. 7.
Lev. 19. 32.
Eccles. 10. 20.
Prov. 11. 29. & 30. 17.
Ephes. 6. 1.
Col. 3. 20.
Tit. 3. 1.
Prov. 24. 21.
Mat. 22. 17, &c.
1 Pet. 2. 13, 14, 15, 16, 17, 18.
Heb. 13. 17.

2. I am herein forbidden all *diſreſpectfulneſs* to my ſuperiors; all *diſobedience* to the commands, and contempt of the perſons of my *Parents*, and of all *higher powers*: all *murmurings* and *repinings* againſt ſuch as are in *authority* over me, whether *Civil* or *Eccleſiaſtical*. Eccleſ. 10. 20. Prov. 30. 17. Rom. 13. 2 3. 1 Pet. 2. 18. Col. 3. 20, &c.

And this is *the firſt Commandment with promiſe*: For that all peace & ſecurity depends upon this; that every one do his duty in all his relations unto others. Ephe. 6. 2. 1 Tim. 2. 2.

Queſt.

What is the ſixth Commandement?

Anſw.

Thou ſhalt do no murther.

Queſt.

What is commanded, and forbidden herein?

Anſw. Mat. 22. 39. Eph. 5. 29.

1. I am herein commanded to uſe all means for the preſervation both of my *own life*, and the lives of *others* alſo: And to this end to live *peaceably*, and *charitably*, and to love *all men*, even my very *enemies*. Gen. 9. 5. Rom. 12. 18. Heb. 12. 14. Rom. 12. 14. Rom. 13. 9, 10. 1 Pet. 1. 22. 1 Joh. 3. 11. & 4. 7, 8. Mat. 5. 43, 44. Luke 6. 32, &c.

2. I

Gen.9.6.Pſa. 55.23.Eph.9. 31.Col.3.8. Lev.19.17. Rom.13.13. 1 Theſ.5.15. 1 Pet.3.9. Mat.5.21,22.

2. I am forbidden not only to avoid all manner of *murder* and *blood-ſhed*, whether directly or indirectly, but alſo all *anger*, *wrath*, *hatred*, *variance*, *ſtrife*, *contention*, *revenge* and *reviling* of others, though we be provok'd thereunto.

Queſt.

What is the ſeventh Commandement? *Anſw.*

Thou ſhalt not commit adultery.

Queſt.

What is commanded, and what forbidden herein?

Anſw.

1 Cor.6.13, &c. 1 Theſ. 4.3,4,5.& 5. 6,8. 1 Pet.1.13.& 4.7.

1. I am herein commanded to be *chaſte*, *ſober*, and *temperate*, that both my *ſoul* and *body* may be preſerved the pure, ſpotleſs, & immaculate *members* of *Chriſt*, & *temples* of the *Holy Ghoſt*.

Deut.5.18. 1 Cor.2.10.8. Gal.5.19. Epheſ.5.3. Col.3.5. 2 Cor.7.1. Mat.5.27,28. Gal.5.24.

2. I am forbidden *adultery*, *fornication*, and all kinde of *corporal uncleanneſs*, which is not conjugal; together with all kinde of *unclean thoughts* and *deſires*, *words*, & *behaviour*, and all provocations thereunto, *viz.* all *riot* and *exceſs*, *ſurfeiting*,

feiting, *gluttony*, and *drunkenneſs*: all wanton and looſe *company*, light *attire*, wandring *eyes*, and filthy *communication*. Rom. 13, 13. Luke 21. 34. 1 Cor. 5. 9, 11. 1 Pet. 3. 2, 3. & 4. 3. Job 31. 1. Iſa. 3. 16, &c. 2 Pet. 2. 14. Col. 3. 8. Epheſ. 5. 4.

Queſt.

What is the eighth Commandement?

Anſw.

Thou ſhalt not ſteal.

Queſt.

What is commanded, and what forbidden you herein?

Anſw.

1. I am commanded to be *juſt* and *upright* in all my dealings, that ſo no man may by me be depriv'd of what rightly belongs unto him; and to my power I am commanded to be *charitable* alſo, that the poor be not depriv'd of their proper livelihood and ſubſiſtence, which is my *ſuperfluity*: And if in caſe of any wrong done by me, I am hereby enjoyned to make *reſtitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*. Iſa. 56. 1. & 33. 15. Pſal. 15. 2. Prov. 3. 3. & verſe 7, 26. Pſal. 82. 3. Eccluſ. 4. 1. & 34. 21, 22. Mat. 5. 42. Levit. 6. 4, 5. & 24. 21. Rom. 13. 7. Luke 19. 8. Dan. 4. 27.

2. I

Lev. 25. 14, 17
Ezek. 22. 12.
Lev. 19. 11, 13
1 Thes. 4. 6.
Luk. 6. 30.
Rom. 13. 8.
Tob. 4. 7, 8, 9.

2. I am forbidden all *oppression*, and *extortion*, *stealth*, *consenage*, *circumvention*, denial of an *alms* to the poor; and in a word, all ways and means, whereby either publickly or privately, by *force*, or by *fraud*, I may acquire, or detain from any what either by the rule of *righteousness* or *charity* belongs unto them.

Quest.

What is the ninth Commandement?

Answ.

Thou shalt not bear false witness against thy neighbour.

Quest.

What is herein commanded, and forbidden you?

Answ.

Psal. 15. 2.
Luk. 8. 16.
Ephes. 4. 25.
Prov. 22. 1.
Eccles. 7. 1.
Rom. 13. 9, 10
Jam. 3. 1. 10.
Col. 1. 6.

1. I am commanded in general to give *testimony* to the *truth* upon all occasions: and particularly to preserve and advance the *good-name*, and esteem of my *neighbour*: and to speak well of all men, as far as in *truth* and *modesty*, and without *flattery* I may.

2. I am forbidden all *falſe* and *evil* ſpeaking, *lying* and *ſlandering*, *railing* and *reviling*, raſh *cenſuring* & *condemning* others: and to this end I am forbidden *all tale-bearing*, & much *medling* and *talking* of other mens lives, & manners, wherein by ſome reſpective duty I am not concerned. Lev. 19.11,16 Tit. 3.2. Jam. 4.11. Rev. 22. 15. Prov. 10. 18. Pſal. 110.3 1 Pet. 3.9,10. Mat. 7.1, &c. Prov. 11.13. & 18.8. Eccluſ. 19.6,7, &c. & 21. 25, 26 & 20.25. Jam. 1. 19.

Queſt.

What is the tenth Commandement? *Anſw.*

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

Queſt.

What is commanded, and what forbidden you herein?

Anſw.

1. I am commanded to be *content* with my preſent ſtate and condition what ever it be, and in order hereunto to be *diligent*, and induſtrious in the duties of my calling. both for my own ſupport, and the relief of others. Phil. 4.11. 1 Tim. 6.6,8. Heb. 13.5. Epheſ. 4.28. 2 Theſ 3.8. &c. Prov. 10.4. & 13.4. & 21.5

Rom.7.7. 1 Joh.2.16. Mat.15.19. Jam.1.15.

2. I am herein forbidden not only not to wrong my *neighbour* in *body, goods*, or *good name*, but not ſo much as alſo to *covet* or deſire it: neither in relation to my profit, to covet my *neighbours houſe, ox, aſs*; neither in relation to my *pleaſure*, to covet *his wife, maid*; neither yet in relation either to profit or pleaſure, to covet *any thing that is his*.

Queſt.

What doſt thou chiefly learn by theſe Commandements?

Anſw.

I learn two things to be chiefly, and ſummarily enjoyned, and commanded me: namely. 1. My duty towards God. 2. My duty towards my neighbour: which divides theſe *ten Commandments* into *two Tables*, the *former* conſiſting of the *four firſt*, and the *latter* of the *ſix laſt* Commandements.

Mat.22.37, 30,39,40. Exod.31.18. & 32.15,16.

Queſt.

What are the particulars of your duty towards God, in the foure firſt Commandements enjoyned?

Anſw.

Anſw.

The ſum of all in *general*, is, *to love the Lord my God with all my heart, and with all my ſoul, with all my minde, and with all my ſtrength.* Deut. 30. 16, 20. Mat. 22. 37 Luk. 10. 27.

More *particularly*;

To believe in him, to fear him, to put my whole truſt in him, to call upon him by fervent and frequent prayers, to give him thanks for his mercies, and dayly to praiſe and magnifie his name. 1. *Comman.*

To worſhip him, and that not only with all *inward* devotion of ſoul, but alſo with all *outward* reverence and low proſtration of body. 2. *Comman.*

To honour his holy Name and his Word, and what ever hath his holy Name and mark imprinted thereon. 3. *Comman.*

To ſerve him truly all the dayes of my life, and alſo punctually to obſerve thoſe dayes that are conſecrate to his publick and ſolemn worſhip. 4. *Comman.*

Queſt.

What are the particulars of your duty towards your neighbour,

in the six last Commandements enjoyned?

Answ.

Rom.13.9. Mat.7,12. The sum of all in *general*, is, to love my neighbour as my self, and to express this love, by doing unto all men as I would they should do unto me. More *particularly*.

5.*Comman.* To love, honour, and succour my father and mother: to honour and obey the *lawful Power* of the land, whether *supream* or *subordinate*: to submit my self to all my Governors, Teachers, spiritual Pastors, and Masters: to order my self lowly and reverently to all my betters, and *affably*, *courteously*, and *kindly* to all persons whatsoever.

6.*Comman.* To hurt no body by word nor deed, to bear no malice nor hatred in my heart.

7.*Comman.* To keep my body in temperance, soberness and chastity.

8.*Comman.* To be true and just in all my dealings, and to keep my hands from picking and stealing.

9.*Comman.* To avoid all evil speaking, lying and slandering.

Not to covet or desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, whereunto it shall please God to call me. 10. Comm.

LOrd have mercy upon me, and write all these thy Laws in my heart, I beseech thee: and give me thy grace enabling me to express my obedience hereunto in all the actions of my life, through Jesus Christ our Lord: Amen.

CHAP. III.

Of the Lords Prayer.

Quest.

DOest thou think that thou art able to do all these things of thy self, to walk in the Commandements of God, and to serve him?

Answ.

I do most humbly confess that

Iſa.26.12. Joh.15.5. Phil.2.13.& 4.13. Pſal.105.4. Mat.7.7,11. Luk.11.9,10, 11,12.

without Gods ſpecial Grace, I cannot obſerve to do the leaſt of Gods commandements, and *I muſt therefore* learn at all times to call upon God by diligent prayer for the aſſiſtance of his divine grace.

Queſt.

After what manner are you to pray unto God?

Anſw.

After the ſame manner that Chriſt in his holy Goſpel hath taught me, ſaying,

Our Father which art in heaven, &c.

Queſt.

Of how many parts doth this prayer conſiſt?

Anſw.

Of three parts: 1. The *Preface*. 2. The *Petitions*. 3. The *Doxologie*, or concluſion.

Queſt.

Rehearſe the parts diſtinctly.

Anſw.

1. The *Preface* in theſe words: Our Father which art in heaven.

2. The *Petitions* are ſix in number: The three firſt concern the glory

glory and ſervice of *God*: *viz.* 1. Hallowed be thy Name. 2. Thy Kingdom come. 3. Thy will be done in earth, as it is in heaven. The three laſt concern *our own* wants and engagements, *viz.* 4. Give us this day our daily bread. 5. Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. 6. Lead us not into temptation, but deliver us from evil.

3. The *Doxologie* or concluſion in theſe words: For thine is the Kingdom, the power and the glory, for ever and ever: Amen.

Queſt.

What do you deſire of God in this Prayer?

Anſw.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſs, & gives *willingly* becauſe a *father*, & *plentifully* becauſe *in heaven*; that he would be pleaſed to ſend his grace unto me, and unto all people. *Preface.*

1. That we may worſhip him as we ought to do: that his ever bleſſed name may be ſanctified by me and *1. Petit.*

by all men upon whom his holy Name is called.

2 *Petition.* 2. That we may serve him as becomes the faithful *subjects* of his Kingdome, submitting unto and walking after his most *holy Laws.*

3. *Petit.* That we may obey, and do his will both *readily*, *sincerely*, and *constantly* here upon earth, as 'tis done by the blessed *Angels* and *Saints* in heaven.

4. *Petit.* And I do further pray unto him, that as our necessities are renewed every day, so he would be pleased to send us day by day, all things that be needful both for our souls and bodies.

5. *Petit.* That he would be merciful unto us, and forgive us our sins through *Jesus Christ*, resolving for his sake, & according to his command, to forgive all others in what they do, or shall offer and trespass against me.

6. *Petit.* That he would save and defend us from all dangers ghostly and bodily: preserving us from the evil of *sin* by his *Grace*, and delivering us from the evil of *punishment*

by

by his *Mercy*: & more particularly, that he would deliver us from all the temptations of that grand enemy of our ſouls, *the Devil*: that ſo we may be delivered from the wrath of God, and from *everlaſting death* and *damnation* hereafter.

And this I truſt he will do of his great mercy and goodneſs, being *infinite* in both, as he is in *glory*, *power*, and *dominion*: His *Kingdom* is over all: His *Power* is infinite, & His *Glory* is above the heavens, & this from everlaſting to everlaſting. And 'tis the hearty deſire of my ſoul, that it ſhould be ſo: and therefore I ſay Amen, that is, So be it. *Concluſion.*

Queſt.

Muſt you always make uſe of this form when you pray unto God?

Anſwer.

This is alway to be annext to my prayers, either before or after: for 'tis both the *Pattern* according to which I am to pray, Mat. 6. 9. and the *form* alſo I am to uſe when I pray; commanded, Luke 11. 3. Mat. 6. 9, &c. Luke 11. 3.

O Holy Jeſu, who haſt taught me to pray unto God aright; give me the heart with all religious carefulneſs, and devotion of ſoul to obſerve thy directions and commands herein: and dayly to pour forth my ſoul unto God in that divine and heavenly inſpired prayer which thou haſt taught me. And let my prayer be ever acceptable unto God through thy bleſſed mediation and intercеſſion for me, who art my only Advocate and Mediator, bleſſed for ever: Amen.

CHAP. IV.

Of the Sacraments.

Queſt.

WHat other means hath God ordained for the conveyance of his graces into our hearts?

Anſw.

The uſe of *Sacraments.*

Queſt.

Queſt.

How many Sacraments hath Chriſt ordained in his Church.

Anſw.

Two only, as generally neceſſary to ſaluation: there are other external repreſentations of Gods mercies, and rites of conveying the ſame, but there are only two commanded as abſolutely neceſſary to ſalvation: that is to ſay, 1. Baptiſm, 2. And the Supper of the Lord. By *Baptiſm* we are admitted members of Chriſts Church: by the *Lords Supper* we are confirmed, and grow up to be *perfect men* in *Chriſt*: therefore *children* are admitted to the Sacrament of *Baptiſm*, but not to the *Lords Supper*, till they be grown up to ripeneſs of years.

Exod 31.13, 15. Epheſ.5.31,32 Acts 13.3. Mat.28.19. 26.26,27,28. Rom.6.3. Gal.3.27. Col.2.7. Joh.6 53,54, 55,56.

Queſt.

What meaneſt thou by this word Sacrament? *Anſw.*

I mean an outward and viſible ſign of an inward and ſpiritual grace, giuen and ordained by Chriſt himſelf, as a means whereby we may receiue the ſame, & a pledge

to

to assure us thereof. Or thus:
Because the graces and mercies of
1 Pet. 3. 21. God *in Christ* are inward & invi-
1 Cor. 11. 26. sible, therefore *Christ* complying with the weakness of our souls, which understand not but by bodily organs, hath ordained in his Church certain Rites called *Sacraments*, which are not only visible, & apparent *signs* of his invisible and *hidden* Graces; but also the *means* whereby we are made partakers of his Graces, & *pledges* to assure us of them.

Quest.

How many parts be there in a Sacrament?

Answ.

Two: 1. The outward visible sign, or thing *signifying*: 2. The inward invisible Grace, or thing *signified*.

Quest.

What is the outward visible sign or form in Baptism?

Answ.

Acts 10. 47. That which we see with our eyes in Baptism, is Water, wherein the person baptized is dipped or sprinkled

ſprinkled with it: And the form of words to be uſed when the perſon is ſo waſhed, is, In the Name of the Father, of the Son, and of the Holy Ghoſt. Mat. 28. 19.

Queſt.

What is the inward or ſpiritual Grace, thereby repreſented?

Anſw.

The waſhing of the ſoul from ſin, and ſanctification to the ſacred ſervice of *God*: which is called in holy Scripture, A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace. Col. 2. 11, 12. 1 Cor. 6. 11. Epheſ. 5. 26. Acts 22. 16. Rom. 6. 3, 4. Phil. 3. 10. 1 John 3. 14. Joh. 3. 5. Pſal. 51. 5. Eph. 2. 3 Joh. 1. 12.

Queſt.

What is required of perſons to be baptized?

Anſw.

Two things: 1. Repentance, whereby they forſake ſin, and conſequently the ſervice of the *World*, the *fleſh*, & the *Devil*, tempting unto ſin. 2. Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament. Acts 2. 38. Acts 8. 35, 36, 37.

Queſt.

Quest.

Why then are children baptized, when by reason of their tender age they can neither believe nor repent?

Answ.

Mar. 10. 14. They have *Faith* and *Repentance* in the *possibility*, though not in *the actual exercise* thereof; in the *seed*, though not in the *fruit*: and they do perform these duties, though not by themselves, yet by their sureties, who promise and vow both Faith and Repentance in their names, which when they come to age, themselues are bound to perform; 2 Pet. 2. 20. * otherwise they forfeit the benefits of their Baptism.

Quest.

Why was the Sacrament of the Lords Supper ordained?

Answ.

For two reasons chiefly: 1. For a *Sign*: 2. For a *Seal*. 1. For a Sign: to signifie and represent unto us, the sacrifice of Christs death for the sins of the world: where- Luk. 22. 19. of we ought to haue the continual Joh. 6. 54, 55, 56. remembrance. 2. For a Seal to convey,

convey, or pledge to assure us of the great benefits we receiue by the death of *Christ*.

Quest.

Since in euery Sacrament you say there are two parts, the outward signe, and the inward grace: what is the outward part, or sign of the Lords Supper?

Answ.

The outward elements in this Sacrament are Bread and Wine, which the Lord hath commanded to be *administred, and* receiued: saying, *Take, eat, drink ye all of this, do this in remembrance of me.* 1 Cor. 11. 23. Luk. 22. 19.

Quest.

What is the inward part, or thing signified by the Sacramental Bread and Wine? *Answ.*

The body of Christ, broken upon the Crosse, by the *Bread*; and his *blood* poured out, by the *Wine*: and as the Bread and Wine are truly taken and received corporally; so uerily and indeed is the body and blood of Christ taken and receiued spiritually of every true *faithful* Joh. 6. 51. Joh. 6. 56. 63. 1 Cor. 10. 16.

soul

ſoul in the Lords Supper, if rightly adminiſtred.

Queſt.

What are the benefits, whereof we are made partakers by the right receiving of the Lords Supper?

Anſw.

Mat. 11.28. Rom. 8.32. Phil. 4.13. Epheſ. 1.7,8. 1 Pet. 2.3. Epheſ. 5.30. Joh. 6.55,56. Pſal. 104.15.

Our ſouls are thereby ſtrengthned with divine grace, and refreſhed with the ſenſe of Gods mercy, by the vertue of Chriſts body & blood ſpiritually received, even as our bodies are ſtrengthned and refreſhed in the uſe of common and material *bread and wine*.

Queſt.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Anſw.

1 Cor. 11.28. 2 Cor. 6.14. Pſal. 24.4 & 26.6.

To examine themſelves, 1. Whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life. 2. Whether they have a lively faith in the mercies of God through Chriſt: now the

life

life of *faith* is *obedience*, or *good-works*; for *faith* without *works* is dead. 3. That they have a thankful and devout remembrance of Chriſts death. 4. That they be in charity with all men: which charity is exerciſed in *giving* and *forgiving*: 1. *Giving* unto others, what their neceſſities require, and our abilities afford. 2. *Forgiving* others in what they have any way provok'd or injur'd us.

2 Cor. 7. 1. Heb. 6 4, 5, 6. Joh. 3. 15, 16. & 6. 25. & 7. 38. Jam. 2. 14, 17, 20, 24, 26. 1 Cor. 11. 24, 25. 2 Pet. 1. 15 Pſal. 23. 2, 3. Mat. 5. 23, 24. 1 Tim. 6. 18. Heb. 13. 16. Mat. 6. 14, 15. Epheſ. 4. 32. Col. 3. 13.

O Holy Jeſus, who haſt vouchſafed, not only to redeem me unto God in thy blood, but alſo to ordain Sacraments whereby I may not only be engraffed into thee, but alſo nouriſhed by thy moſt precious body and blood: O fill my heart with true thankfulneſſe unto thee for ſuch unſpeakable mercies: and grant that in the wiſe and pious uſe thereof I may

grow up into thee in all grace and godliness, to the hopes of a full and immediate enjoyment of thee face to face in glory, blessed Jesus, Saviour and Redeemer: Amen.

Some

Some Objections againſt this Catechiſme briefly anſwered.

HAving heard ſome Objections made againſt this *Catechiſm*, ſince the former publication of this *Paraphraſe* thereof: I could not paſs the ſame over in ſilence, without ſome brief Anſwers thereunto returned: Being 1. hereunto prompted by that obedience, which I owe to my dear Mother, The Church of *England*, however torn, reviled, and deſpiſed by others: And 2. becauſe both the ears of many have been filled, and alſo their hearts poyſoned with ſuch ſecret ſuggeſtions, and reproachful whiſpers: as if this firſt Milk of our holy Mothers Breaſts were neither ſincere, nor

nouriſhing; but both weak and ſottiſh; as alſo impure & tainted: whereas indeed the fault is not in the nouriſhment, but in the palate; not in thoſe parts and paſſages of the Catechiſm, *objected againſt*, but either in the miſapprehenſions, or diſaffections of *the Objectors*.

Object. 1. *And firſt 'tis objected againſt the two firſt Queſtions in the Catechiſm*, viz. *That they are trivial, light, and impertinent, to ask*, What is your name? *And*, Who gave you that name? *Whereas the* Catechiſt *both commonly knows the name of the* Catechumenos, *and the perſons that impoſed it alſo.*

Anſw. 1. As to the firſt Queſtion, the *name* of the catechiz'd perſon is demanded to put him in minde of that *holy Chriſtian Religion*, which 1. together with his *name* he received; And 2. under his *name* promiſed ſolemnly to maintain, and cleave unto; call'd therefore his *Chriſtian name*: ſo that this firſt Queſtion is as pertinent, and ſeaſonable to make entrance into the

the principles of Religion, as if it ſhould be askt, *What Religion do you profeſs?* wherewith other *Catechiſms* begin without any objection made againſt them.

As to the ſecond Queſtion, The perſons that *gave him this name*, are demanded: to bring into his knowledge, *when*; *by whoſe means*; and *after what manner*, he became profeſſor of that *Chriſtian Religion*, whereof his *name* is the badge, and cognizance: which is moſt agreeable to the practiſe of the primitive Church: for ſaith *Tertullian*, one of the moſt ancient Fathers of the Church; preſcribing againſt Hereticks: *We admit none to be entitled to the Scriptures, except he can firſt ſhew us, of whom, and by whom, at what time, and after what manner, he was admitted into the ark of Chriſts Church, and whether he ſtedfaſtly hold, and maintain thoſe general principles, wherein all Chriſtians, do, & ever did agree,* (*viz.* the Creed, the 10. Commandements, the Lords Prayer, and Doctrine

Anſw. 2.

Tert. Preſcr. adver. Haret.

of the Sacraments, which make up the body of our Catechiſm) *otherwiſe we preſcribe againſt them as ſtrangers, who have no right to the Communion of Chriſts Church, nor title to his holy Word.*

Object. 2. *The next, and grand objection is againſt the* uſe *and* name *of* Godfathers *and* Godmothers: viz. *That the uſe is unwarrantable, and the name profane, as being a breach of the third Commandement.*

Anſw. 1. For the uſe of Godfathers, *&c.*] 1. 'Tis enough to ſatisfie any modeſt humble good Chriſtian, that ſuch is the cuſtome, and hath been conſtantly the practiſe of the Univerſal Church of Chriſt, againſt which no obedient ſon of the Church, can without the guilt of Schiſm preſume to diſpute and argue; ſince Church cuſtoms are of ſufficient authority with S. *Paul*, 1 Cor. 11. 6.

Neither 2. is this cuſtom altogether without ſome footſteps in holy Scripture: *Iſa.* 8. 2, 3. *Luke* 1. from *verſe* 57. to 60.

3. We

3. We muſt either deny children to be admitted into the *Covenant* of *Grace* by Baptiſm[contrary to our Saviours *command*, *a* & to Apoſtolical *tradition*] *b* or elſe we muſt neceſſarily grant them the benefits of ſuch Chriſtian friends, as ſhall both bring them unto Baptiſm, and therein both anſwer, and undertake in their ſtead, who by reaſon of their tender years, can neither anſwer, nor ingage for themſelves. This even in *Civil affairs* is allowed ſufficient, that Infants ſhall act by their Proxies and Gaurdians; and 'tis deemed juſt, and reaſonable, when any perſon cannot make payment of a debt, which is for the preſent due, that the *Creditor* be ſatisfied by ſufficient *Bondſmen*, who ingage with him that he ſhall pay the debt at ſuch a time, when he ſhall be able: and undoubtedly God is not leſs merciful to inſufficient debtors then hard hearted men.

a Mat. 28. 19. Mark 10. 14.

b Conſuetudo matris Eccleſiæ in baptizandis parvulis nequaquam ſpernenda eſt, nec ullo modo ſuperflua deputanda, nec omnino credenda, niſi Apoſtolica eſſet traditio. Aug. lib. de Gen. ad. lit. c. 23.

But it is here farther objected, that this duty more properly belongs to pa- Object. 3.

rents, *to answer, & ingage for their children, then to* strangers, *who perhaps by reason of distance, or for want of opportunity cannot perform this obligation.*

Ans. But 1. Parents stand obliged already both by the laws of *God, & nature*, to teach their children those Christian duties, whereunto they are bound in Baptism, and need not any new obligation hereunto upon the Baptisme of their children.

Neither 2. is the engagement of the *Parents* only sufficient to be taken in so weighty a matter: because,

1. 'Tis from the Parents that their children do derive that *original pollution*, from which they are to be washed in the sacred waters of Baptism: in respect whereof Parents in former times have not been admitted so much as to be present at the Baptism of their children.

2. The *Parents* also may die, before their children come to years of understanding that solemn promise made in their names.

3. *Pa-*

3. *Parents* alſo may be ignorant, or negligent in performing thoſe duties they owe towards their children in their behalf: or

4. They may be ſeduced into *hereſie*, or *ſchiſm*: whereof there was never more danger, & conſequently never more need of Sureties to be taken in this reſpect; which diſcovers unto us the *Serpentine ſubtilty* of that unclean ſpirit of *Error* and *Diviſion*, and the *peſtilential* practiſes of his Inſtruments, *Hereticks*, and *Schiſmaticks*, who are now moſt buſie in undermining this prudent way of the Church, when there is the greateſt neceſſity of obſerving the ſame.

3. Theſe *Godfathers* cannot be lookt on as ſtrangers, as long as they are members of the ſame Church: and if they perform not the obligation, yet the Church it ſelf takes care to ſupply this want, by *catechizing* all that are baptiz'd, & inſtructing them in the *vow* of *Baptiſm*, & ſo fitting them for *Confirmation*, in which they take the

ſame

ſame vow in their own name, which in *Baptiſm* others took in their ſtead.

Laſtly, by the means of this pious and prudent cuſtom of Chriſts Church, a *ſpiritual kindred* amongſt Chriſtian neighbours is contracted, and *charity*, which is the *life* of *Chriſtianity*, is maintained, and increaſed.

Anſw. 2. As for the name of *Godfathers* & *Godmothers*; it cannot be any vain, light, or trivial uſe of the moſt holy Name of *God*: ſince this name is both uſed in matters of ſo high concernment, & the uſe thereof alſo is ſignificant and proper; more proper then that of *Witneſſes*, or Sureties: if we conſider, either 1. *The office* of theſe perſons, whom we rightly call *Godfathers*, which is firſt to offer up unto *God* the party baptized, & to devote him to his ſervice. 2. To confeſs, & profeſs unto *God* Faith, Repentance & Obedience in their names. And 3. to become bound unto *God*, for their performance hereof, when they come to years. Or

Or 2. if we conſider the benefit they receive by Baptiſm; which is therein to be made *the children of God*: in which reſpect chiefly, their Sureties are called *Godfathers*.

Whereas it is ſaid in the Catechiſm: I believe in God the Son, who hath redeemed me, and all mankinde: *'tis objected, that this doctrine is erroneous, becauſe Chriſt died only for his elect, and choſen.* Object. 4.

But rather this aſſertion of the Objectors is erroneous, there being nothing more clear in holy Scriptures then this, that *Chriſt died for all men*; and this not only *ſufficiently* for all, but *intentionally* for all; though not *effectually* for all: becauſe the greater part of mankinde through the wickedneſs of their own wills do fruſtrate his pious intention, either by not accepting his offers of grace and ſalvation, or not performing the conditions on which theſe offers are tendred: nor can any thing be more plainly, and clearly expreſſed then is this doctrine *Anſw.* Joh. 3. 16. Heb. 2. 9. 1 Tim. 4. 10. 1 Joh. 2. 2.

ſtrine in holy Scripture, That 'tis neither Gods intention, nor deſire, *That any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. 3. 9. And that in order hereunto, he ſent his Son into the world, *that whoſoever believeth in him might not periſh, but have everlaſting life*, Joh. 3. 15, 16. who is therefore tearmed *the Saviour of the world*, Joh. 4. 42. *And the Saviour of all men*, 1 Tim. 4. 10. *And the true light, that lighteth every man, coming into the world*, Joh. 1. 9. And the end of his coming is expreſſed to be, *that the world through him might believe*, Joh. 1. 7. *and that the world through him might be ſaved*, Joh. 3. 17.

Ezek. 18. 23, 32. Chap. 33. 11. 2 Sam. 14. 14. 2 Pet. 3. 9. Rom. 2. 4, 5.

And that *the world* in theſe places might not be miſtaken for *the world of the elect* only; the Apoſtle ſaith plainly, *that Chriſt is the Saviour of all men*, but eſpecially of them that *believe*, 1 Tim. 4 10. The Saviour of all men, *ſufficiently*, and *intentionally*: and of them that believe, *ſufficiently*, and *effectually*.

To the ſame purpoſe, but more undeniably

undeniably yet, 1 Joh. 2. 2. *He is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world*: The Apoſtle foreſeeing, and confuting that opinion of *Chriſt dying for the elect only*, with a [*not only, but alſo*] the which alſo is flatly contradicted, Heb. 2. 9. — *That he might taſt death for every man.*

Upon theſe, and many more evident text of Sacred Writ, we are taught by our Church rightly to *believe in God the Son, who hath redeemed us, and all mankinde.*

Whereas it is affirmed in the Catechiſm, That children to be baptized do Believe, and Repent by their Sureties, *who promiſe, and vow in their* names, *&c. 'Tis objected, that no perſon can believe or repent by a proxie: neither can either children or elder perſons be made partakers of the benefits of baptiſm by the faith of others: but every one becomes accepted, & beloved of God by his own, & not by another mans faith & repentance.* Object. 5.

It is no ſtrange, or new opinion this,

this, that one person may be made partakers of the benefits of Christ, by the faith of others: whereof the example of the Centurions servant, who was healed by the vertue of his Masters faith, Mat. 8. 10, 13. of the palsie man healed by the faith of his friends, Mat. 9. 2. of *Jairus* daughter raised from the dead, by the faith of her parents, *Luke* 8. 50. and of the daughter of the *Canaanitish* woman, healed by the faith of her mother, *Mat.* 15. 28. are sufficient and evident testimonies.

By baptism we are spiritually raised up from the dead Col. 2. 12.

2. It is both just and reasonable, *That children, who are polluted with original sin, by traduction from the loins of their carnal parents should be regenerate, and heal'd in Baptism by the faith of their spiritual Parents*, or Godfathers.

Certe dignum est, ut qui peccato carnalium parentum polluuntur, fide spiritualium parentum salventur. Haym. in hom. in die Ascens.

To

To the Reader.

BEing desired in this 2. Edition of the Catechism, to adde thereunto a Morning and Evening Prayer: I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more useful, and more effectual, then two longer Prayers only:

Because 1. After this manner the Prayers of the Church are formed, whereunto all obedient sons of the Church ought to conform themselves.

2. 'Tis more agreeable to the command of Christ, and to that all-perfect form of Prayer by him prescribed, Mat. 6. 9.

3. Because, that Devotion, which is the very life of Prayer, is sooner damp't & deaded in the use of one long uninterrupted Prayer, then of many shorter Prayers: the

the ending of one Prayer, and beginning of another, adding a new heat of zeal and Devotion to the ſoul.

4. Becauſe young perſons, and ſervants, and all that be under authority, and commands of Superiors, may often want time and leiſure for the uſe of a long Prayer, which may occaſion the ſame either to be altogether neglected, or negligently and perfunctorily run over: whereas in ſuch caſes, ſome of theſe ſhorter Prayers may be omitted, and the more neceſſary and pertinent ones only uſed.

Morning

Morning Prayers.

In the name of the Father, and of the Son, and of the holy Ghoſt. Amen.

BLeſſed be the holy and undivided Trinity, now, and for evermore, and thrice bleſſed be the great and glorious Majeſty of Heaven, who hath preſerved me this night paſt, and brough me ſafe to the beginning of this day, adding day after day unto my life, and ſpace for repentance unto my days: I laid me down, and ſlept, and roſe up again; for thou Lord ſuſtainedſt me, and madeſt me dwel in ſafety: I awaked, and beheld, and lo my ſleep was ſweet unto me: bleſſed be thy holy Name therefore, and bleſſed be that infinite mercy of thine, whereby I live, and move, and have my being, and do injoy all things neceſſary to maintain this my life and being, through Jeſus Chriſt our Lord. Amen.

II.

I Confeſs O Lord that I am leſs than the leaſt of all thy mercies; that I am unworthy to lift up mine eyes to heaven, which is the throne of thy Purity; or to tread upon the earth, which is the foot-ſtool of thy Majeſty; for I have ſinned againſt heaven, & before thee. —Have mercy upon me O God after thy great goodneſs, and according to the multitude of thy mercies, do away mine offences: Turn thy face away from my ſins, and blot out all my miſdoings, for his ſake, whom thou haſt given a ſacrifice for the ſins of the world, Jeſus Chriſt our Lord. Amen.

Here confeſs the ſins of the night paſt.

III.

And here O Lord I proſtrate my ſelf at the foot ſtool of thy divine Majeſty. I humble my ſelf under thy moſt mighty hand: I repent me exceedingly of all my daily back-ſlidings from thee: & do again renew that vow, and promiſe made in my Baptiſme, forſaking the ſervice of the world, the Devil, & the fleſh: I offer and preſent unto thee, and to thy ſervice my ſelf, my ſoul, and my body, my thoughts, and deſires, my words and actions,

ons, to be this day and every day guided, & ordered by the thee: humbly beseeching thee to look mercifully upon my infirmities, to turn away from me all those evils of punishment, which I by my manifold evils of sin, have righteously deserved: And remembring whereof I am made, how frail I am, and how prevalent are my ghostly enemies, I most humbly beseech thee to strengthen me against all the crafts and assaults of the Devil, the world, and the flesh, that they never prevail against me; either to draw away my heart from thee, or my actions from the rule of thy most holy laws: but that I may according to my promise and bounden duty, keep thy holy will, and Commandements, and walk in the same all the days of my life, through Jesus Christ our Lord. Amen.

IV.

O Holy Jesus, Sun of righteousness, who descendest from the fountain of eternal purity and splendor, to inlighten us who sate in darkness, and in the shadow of death, cause the bright beams of thy sacred and saving light to shine into my darkned heart, dispel, & dissipate thence

all those clouds of ignorance, sinfulness, and error, which too much infest, and infect the same: Make me a childe of the light, and of the day, not of the night, and of darkness: Let the light of thy truth direct me, & the light of thy grace support me in those sacred paths that lead to light and life everlasting, blessed Saviour, and Redeemer Jesu. Amen.

V.

O Lord our heavenly Father, Almighty, & everlasting God, which hast safely brought me to the beginning of this day; defend me in the same by thy most mighty power, and grant that this day I fall into no sin, neither run into any kind of danger, but that all my doings may be ordered by thy governance to do alwayes that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

VI.

PReserve me, O Lord, this day from any evils of mine, and me from the evils of the day: Let not my dayes consume in vanity, nor my years in trouble: but let my condition be ever peaceful, & contenting in my self useful, & beneficial to others, well pleasing, and acceptable unto

unto thee, that when my body ſhall lie down in the bed of darkneſs, my ſoul may paſs into the Regions of eternal light; through Jeſus Chriſt our Lord. Amen.

VII.

PRevent me, O Lord, in all my doings with thy moſt gracious favour, and further me with thy continual help, that in all my works begun, continued, and ended in thee, I may glorifie thy holy name, and finally by thy mercy may obtain everlaſting life through Jeſus Chriſt our Lord. Amen.

In whoſe moſt holy name, and words I beſeech thee to hear me with all thy faithful people: ſaying,

Our Father which art in heaven, hallowed be thy Name, &c.

Particular Prayers to be added according to particular Relations and Conditions.

I.

Of Children for their Parents.

ALmighty God the Father of our Lord Jeſus Chriſt, who haſt commanded me to honour my father, & mother; grant me alway to be herein obe-

dient to thy command, and in thee, and for thee to be in all respects obedient, and dutiful to my Parents. And bless them O Lord I beseech thee, with the blessings both of the right hand, and of the left, preserve them in the unity of the true faith, and in all holy conversation agreeable thereunto, that they may finde thee propitious and merciful unto them, loving as a father, tender as a mother in the bowels of thine own dear Son Jesus Christ our Lord. Amen.

II.

Of Scholars for their Schoolmaster or Tutor.

ALmighty God, the fountain of all wisdom, grant unto thy servant, whom thou hast ordained my Guide and Teacher, a sound judgement, and right understanding in all things; make him faithful and diligent in the discharge of his function, and so order all his Instructions & directions, that I may be thereby enlightned with the knowledge of the truth, directed in the wayes of thy laws, and in the works of thy Commandements here, unto the hopes of eternal glory hereafter, through Jesus Christ our Lord. Amen.

III.

III.

Of Servants for obedience; and ſucceſs in their Maſters buſineſs.

O *Lord our Governor, who by thy excellent wiſdom haſt diſpoſed all things and all perſons into ſeveral orders, and degrees, ſome to command, and ſome to obey; grant me thy ſervant grace to be humble, faithful, & obedient to ſuch as have the rule and command over me: ſerving them not with eye-ſervice, as pleaſing man, but in ſingleneſs, and ſincerity of heart, as becometh the ſervant of Chriſt: And proſper thou O Lord all the works of my hands, yea proſper thou my handy work, and grant that neither through any ignorance, negligence, or unfaithfulneſs of mine, my Maſter may in any thing ſuffer loſs, or be damnified: but that all my undertakings may ſucceed to thy glory, my Maſters benefit, and the peace & comfort of my own ſoul through Jeſus Chriſt our Lord. Amen.*

IV.

Of a Wife for her Husband.

O *Eternal God, Creator, & Preſerver of all mankinde, who haſt called me into the holy eſtate of Matrimony, bleſs*

me therein I beſeech thee with the grace of charity, loyalty, obedience, & complacency to my husband, and bleſs him with health both of ſoul and body: make him truly to be, and conſtantly to continue thy ſervant: a faithful member of thy Church, which is the Spouſe of thy Son: a comfort & ſupport both to me his wife, and all his children, through Jeſus Chriſt our Lord. Amen.

V.

Of a Husband for his Wife.

O Holy Jeſus, who haſt eſpouſed to thy ſelf a Church without ſpot, or ſtain, bleſs thy handmaid, my wife, and endue her with the graces of meekneſs, chaſtity, innocence, obedience, and all ſuch ſpiritual ornaments, as may render her amiable in thy ſight: make her wiſe as Rebecca, *loving as* Rachel, *holy as* Heſter, *faithful and obedient as* Sarah, *and in all quietneſs, ſobriety and peace to be a follower of holy and godly Matrons, that ſhe may in the end inherit thy everlaſting Kingdom through Jeſus Chriſt our Lord. Amen.*

VI. For

VI.

For every person engag'd to Friends and Benefactors.

O Father of lights, from whom cometh every good & perfect gift: I beseech thee for all my friends and relations whom thou hast made any way instrumental for my good, and benefit: that it might please thee to reward them sevenfold into their bosom: to cause the light of thy countenance to shine upon them: turn thy face away from their sins, and misdeeds, and forget not the good they have done either to me, or to any others for thy sake, but let it be remembred to their praise and everlasting joy, through Jesus Christ our Lord. Amen.

Evening Prayers.

In the Name of the Father, and of the Son, and of the holy Ghost.

Blessing, and honor, & glory, & power be unto him that sitteth upon the Throne, and to the Lamb for evermore: Thou art worthy O Lord to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure, they are, and were created. Blessed

Bleſſed be thy holy name for my Creation, Redemption, Illumination, and Sanctification, Protection, & Preſervation, maintenance, and nouriſhment: more particularly, that thou haſt preſerved me from all perils and dangers of the day paſt, wherein many thouſands, perhaps better then I am, have been cut off, and ſent to bewail their ſins in the bitter ſorrows of a ſad eternity: And 'tis of thy great mercies, that I alſo am not conſumed, even becauſe thy compaſſions fail not; bleſſed be thy holy Name from this time forth, and for evermore. Amen.

II.

BUt I am unworthy, O Lord, to take thy holy name in my mouth, or that thy praiſe ſhould come within my polluted lips, for I am a man of defiled lips, of an uncircumciſed heart, of unmortified affections, guilty of many irregular, and extravagant actions: and more particularly I have ſinned againſt thee this day ——— enter not into judgement with thy ſervant O Lord, for in thy ſight no fleſh living is righteous: Bleſſed Lamb of God that takeſt away the ſins

Here confeſs the ſins in particular of the day paſt.

of

of the world, take away mine also, who am a notorious offendor: Blessed Lamb of God that takest away the sins of the world, have mercy upon me, speak peace to my poor soul, and say unto me, I am thy salvation: and grant that I may ever hereafter serve and please thee in newness of life, living soberly, righteously and godly in this present world, to the glory of thy holy Name, Amen.

III.

O God from whom all holy desires, all good counsels, and all just works do proceed, give unto me thy servant, that peace which the world cannot give, and grant that both my heart may be alway set to obey thy commandements, and also that by thee I being defended from all my enemies ghostly and bodily, may pass my time in rest and quietness, through the merits of Jesus Christ my Saviour. Amen.

IV.

Lighten my darkness I beseech thee O Lord, and defend me from all perils, and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

V.

V.

PReserve me this night from all inward infirmities, outward adversities or accidents that may harm the body; from all sinful thoughts, desires words, actions, that may assault and defile the soul; from all illusions of the night, that may abuse the fancy; from all the spirits and powers of darkness; from thy wrath, and from everlasting death good Lord deliver me: and grant me this night such quiet, chast, innocent sleep, and repose, that I may rise on the morrow with a pure heart, and a clean body to praise thy blessed Name, and to serve thee with all cheerfulness, and gladness of soul, all the dayes and nights of my life, through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, hallowed be thy name, &c.

A Prayer for all Men, and all Christians, to be used either morning, or evening, or both.

ALmighty, and everlasting God, which by thy holy Apostle hast taught

taught us to make prayers and ſupplications, and to give thanks for all men: I moſt humbly beſeech thee to have mercy upon all Jews, Turks, Infidels, and Hereticks, calling them all home to the knowledge of thy Grace and faith in thee: that we may be all one fold under Jeſus Chriſt the great Shepherd and Biſhop of our ſouls.

That it may pleaſe thee to inſpire continually the Univerſal Church, with the ſpirit of truth, unity, and concord, and to grant, that all we of theſe Churches and Nations, and all others, that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

That it may pleaſe thee to root out from amongſt us all Hereſies, and errors, all ſchiſms and factions, all bitter envyings and diviſions, all uncharitableneſs and licentiouſneſs of opinions, and converſation; to rebuke that unclean ſpirit of contradiction, and contention of pride, ſtubbornneſs, and diſobedience, and whatſoever is contrary to our profeſſion, or a ſtain to the bleſſed Name of Chriſt, which is call'd upon us.

That

That it may please thee to save and defend all Christian Kings, Princes, and Governours, to support them against all their enemies, forreign & domestick, and make them all supporters, and promoters of truth and peace in Christendom.

That it may please thee to stop the mouths of all false Prophets, and of all such as prophesie lies, and vain things which profit not, and to plant in all Congregations such Pastors only as are Orthodox, learned, and holy: And for this end to support, direct, and prosper the Reverend Fathers of the Church, and to make up the hedge of Ecclesiastical Discipline, and holy Liturgie amongst us.

That it please thee to give unto all the people of these lands, wise, and understanding hearts, to distinguish betwixt light and darkness, give them submissive and obedient hearts, and open ears to the true and faithful Ministers of thy Word: but to shut their ears, and harden their hearts against all seducers, and deceivers.

That it may please thee to comfort, succour

ſuccour and relieve all them that be in any want, ſickneſs, ſorrow, pain, trouble, baniſhment, or impriſonment. O God make ſpeed to ſave them; O Lord make haſte to help them, & deliver them out of all their troubles.

That it 'pleaſe thee to have pity upon all weak and dying perſons, and in great mercy receive the ſouls which thou haſt redeemed, returning unto thee.

That it may pleaſe thee to forgive all them that have offended, ſlandered, railed, and reviled, or any way wronged me in thought, word, or deed: and to thoſe that I have any way injur'd, or defrauded, give me grace to make ſatisfaction to the utmoſt of my knowledge and ability.

That it may pleaſe thee to inſtruct the ignorant, to correct the refractory, to reduce the erroneous, to ſtrengthen ſuch as do ſtand, to comfort and help the weak-hearted, to raiſe up them that fall, and finally to beat down Satan under our feet.

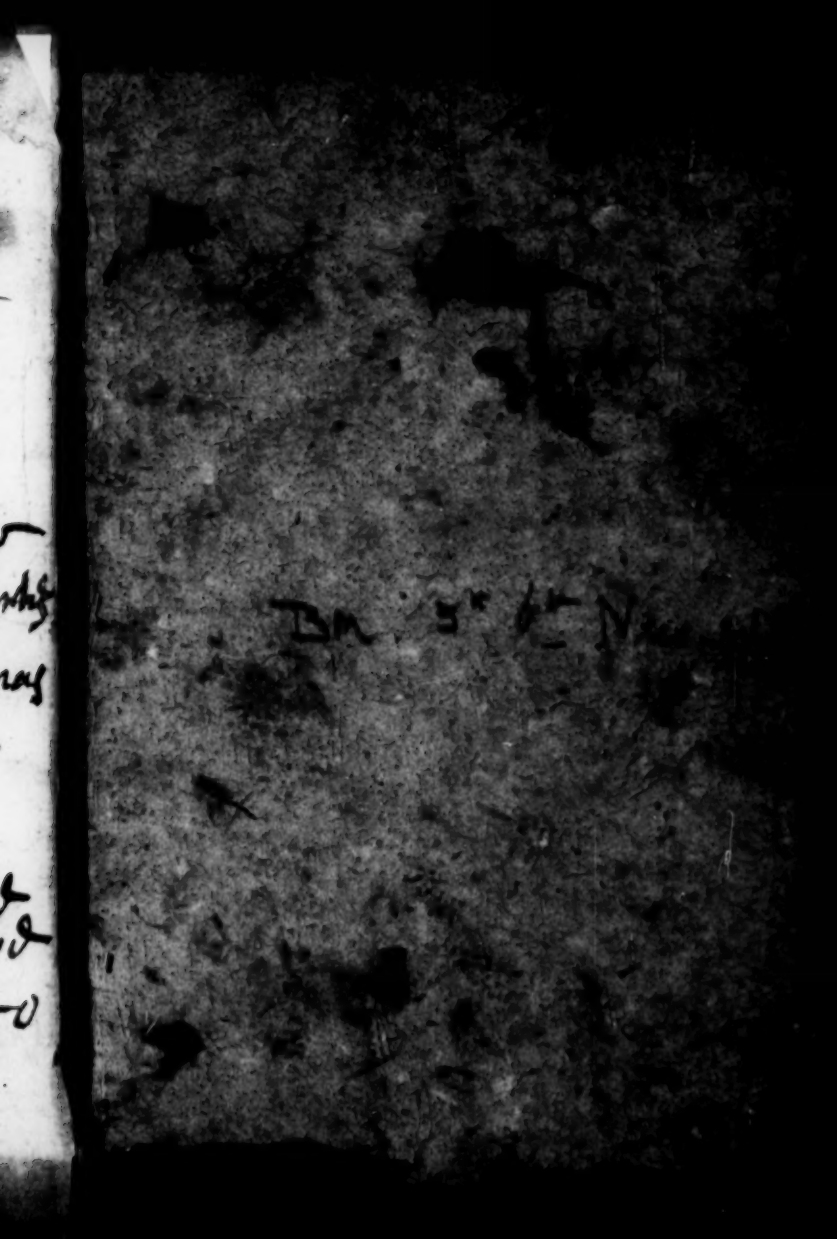
That it may pleaſe thee to ſave and defend all that are near and dear unto me, whether by friendſhip, good turns, conſan-

consanguinity, and allyance: all that remember me in their prayers, or desire my remembrance of them, all the neighbours of this Parish, and members of this family, whereof thou hast made me a part: knit all our hearts unto thee, that we may fear thy name, and direct us all in the wayes of thy service, and of our own salvation, through Jesus Christ our Lord. Amen.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Our Father which art in Heaven, hallowed, &c.

Let thy grace blessed Jesus, thy love O heavenly Father, thy sweet and comfortable fellowship O holy and blessed Spirit, be with us all evermore. Amen.

THE END.

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